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tenth day after a death and on its anniversary they again offer food to the crows in the name of the dead. On these days they do not cook fish or flesh, nor drink liquor. They have a strong social organization. Each band or *tánda* has its headman or *náik* who directs its movements, and is often the owner of most of the bullocks. Disputes are settled at meetings of the men of the caste with the headman as president. They do not send their boys to school and are a declining class.

LABOURERS.

Labourers included six classes with a strength of 4502. Of these 487 (males 294, females 193) were Buruds or Medars, basket-weavers; 646 (males 345, females 301) Chetris; about 70 Golaks; about 50 Kasáís, butchers; 140 (males 75, females 65) Káthkaris; and 3109 (males 1642, females 1467) Vaddars or earth-workers.

Buruds.

Buruds or Medars, according to the 1881 census numbered 489 of whom 294 were males and 193 females. They are found scattered above the Sahyádris. They seem to have come from Dhárwár. Their family deities are Basvanna, Hanumanta, Udchamma, and Devamma. The names in common use among men are, Bajsappa, Rámappa, Kálappa, and Yellappa; and among women, Yellavva, Mariavva, Udchavva, and Devamma. They have no clan names or stock names. They are said to be the same as the Dhárwár Buruds who like them speak Kánarese. They have no subdivisions. Most of them are dark and look like Lingáyats. Their Kánarese does not differ from that of the Banjigs and other Lingáyats. They live in rows of small one-storied houses with mud walls and thatched roofs. Their staple diet is rice, *rági*, and millet, and they eat flesh and-fish, drink spirits, and smoke hemp. They always have a feast of mutton and liquor on the last day of the Muharram. They are bad cooks and great eaters. Indoors the men wear the loincloth, and out of doors a narrow waistcloth, a jacket, a shouldercloth, and a headscarf. The women wear a bodice with a back and short sleeves, and the robe with the skirt hanging like a petticoat and the upper end drawn over the head like a veil. Their clothes are seldom washed and they almost never wear flowers except when a girl comes of age. They keep good clothes for holiday wear. Their clothes are of country make brought from shops near where they live. The men wear silver girdles and bracelets, and the women gold earrings, nose-rings, necklaces, and wristlets. They are lazy and dirty, but honest, thrifty, and hospitable. Their chief calling is making baskets, fans, and bamboo mats; but they also work as unskilled labourers, the women helping the men and adding to the family income. Children begin to work about twelve. They earn enough for their ordinary expenses, live above want, and are careful to pay the sums they borrow to meet marriage and other special charges. They think themselves above Koravs and other low-castes and below Lingáyats, Bráhmans, and Vánis. Except that the men alone split the bamboos, the women and children do the same work as the men. Women and children take an early meal on the leavings of the last day's supper. The men do not eat till noon and all sup about nine. They are busy from December to the end of June, and slack from July to November. A family of five spends

about 16s. (Rs. 8) a month; the cost of building a house is about £2 10s. (Rs. 25); and of a marriage £5 to £10 (Rs. 50-Rs. 100). They pay great devotion to Basvanna, Udchamma, and Devamma, as well as to all local gods and goddesses whose days they keep. Their chief holidays are *Makar-sankránt* in January, *Yugádi* or New Year's day in April, *Nág-panchmi* in July, *Ganesh-chaturthi* in August, *Dasra* in October, and *Diváli* in November. Their family priests are *Lingáyat ayyas* to whom they show great respect and supply with provisions and 3d. to 2s. (2 ans.-Re. 1) in cash. The priest comes to their houses on the new-moon of *Śhrávan* (July-August). His feet are washed and the water is applied to the eyes of all the people of the house, each of whom gets a gift of cowdung ashes. They keep images of their family gods and goddesses which every Tuesday are bathed with water, decked with flowers, and rubbed with sandalwood paste. They also offer them fruit, frankincense, and cooked rice and other eatables prepared in the house, and wave a lighted lamp before them. On the last day of the Muharram they cook mutton and eat it after offering it to their house gods, and drink liquor which like the meat they offer to their house gods. Except that they revere *Lingáyat* priests and obey a *Lingáyat* Teacher, they do not differ from low-caste *Bráhmanic* Hindus, offering blood sacrifices to the mothers or powers and making pilgrimages to *Devargudda* in *Dhárwár*. They are not careful to keep the regular Hindu ceremonies. Children are cradled and named on the thirteenth day after birth, and girls are married either before or after they come of age. Widow marriage, with the restriction that the widow must not marry a bachelor, and polygamy are allowed and practised; polyandry is unknown. They form a compact community and breaches of social discipline are enquired into and disposed of by councils of adult castemen under a headman whose office is elective and is held for life. The decisions are communicated to the whole caste and enforced by them. If the offence is a breach of religious rules the *Lingáyat* priest is asked to attend the caste meetings, and makes the offender drink water in which his feet have been washed. If the offence is purely social the culprit is fined 2s. to £1 12s. (Re. 1-Rs. 16) and the amount is spent in entertaining the caste. They do not send their boys to school or take to new callings.

Chetris, according to the 1881 census numbering 646 of whom 345 are males and 301 females, are found in *Siddápur* and *Yellápur*. They live either in towns or villages with other high-class Hindus. The word *Chetri* is said to be a corruption of the Sanskrit *Kshatriya*, and their ancestors are said to have come from Central India. The names in ordinary use among men are, *Putapp*, *Mudiyana*, *Iranna*, and *Huchanna*; and among women, *Shitamma*, *Irrama*, *Pukamma*, and *Lingamma*. Their family stocks are *Bháradvája* and *Káshyapa*. They speak *Kánarese* and have no surnames, but persons bearing the same stock-names do not intermarry. Their family god is *Venkatrámana* whose shrine is at *Tirupati* in North Arkot. They are of middle height, dark, and disposed to stoutness. Their home *Kánarese* does not differ from that of their *Kánarese*-speaking neighbours. They live in one-storied houses with mud or stone

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walls and tiled or thatched roofs. Their furniture includes low wooden stools, wooden boxes, cooking and water pots of copper, bell-metal plates, and brass lamps. Their staple food is rice milk and pulse. They use no animal food and drink no spirituous liquors. They are good cooks and moderate eaters. Their favourite dishes are the same as those of Karnatak Bráhmans. The men wear the waistcloth, the shouldercloth or a white coat, the headscarf, and a pair of sandals, and the women the robe without passing the skirt between the feet. The other end of the robe is drawn over the upper part of the body covering the head like a veil. They also wear a bodice with short sleeves and a back. Both men and women wear gold and silver ornaments like those in ordinary use among Karnatak Bráhmans or Joishis. All of them have a store of rich clothes for grand occasions. They are fairly clean, hard-working, thrifty, and honest. Fighting is said to be their hereditary calling. Some of them are now husbandmen and others petty shopkeepers. The husbandmen are busy in the rains and the traders in the dry weather. The husbandmen either till their own land or take land on lease from others, either on condition of sharing the produce equally or of paying the landowner a fixed quantity of grain or money. The traders deal in rice, fruit, spices, and oil, which they buy wholesale from the producers. Women and children over twelve help the men in their work which is steady and well paid. Some of them have landed property and are well-to-do, but most have to borrow at high interest to meet marriage and other special charges. As a class they may be said to be fairly off. They rank with Maráthás. During June and July the husbandmen are busy all day ploughing and sowing, and during September and October reaping and thrashing. Shopkeepers spend the whole day in their shops except about noon when they go home to dine. The women besides cooking help the men in their callings and during the dry weather husk rice. The ordinary monthly expenditure of a family of three adults and two children is about 16s. (Rs. 8). Their house is worth £5 to £50 (Rs. 50-Rs. 500), and their furniture £10 to £20 (Rs. 100-Rs. 200). They spend £10 to £60 (Rs. 100-Rs. 600) on a marriage. As a class they are religious. Their family god is Venkatramana of Tirupati, their family priests are either Karnatak Bráhmans or Joishis, and their spiritual Teacher is Tátyáchári, a Shrivaisnav Bráhman who lives at Tirkavilur in South Arkot. He is a married man and comes on visitation tours generally once in three years, when his adherents pay him 6d. to 8s. (4 ans.-Rs. 4) according to their means. They are Vaishnavas and worship all Vaishnav gods, especially Venkatramana, going on pilgrimage to Tirupati and offering the god fruit and flowers. The Tátyáchári inquires into breaches of social discipline, punishes offenders, and re-admits the excommunicated. Fines levied for misdemeanours belong to the Teacher whom all hold in such high respect that they prostrate themselves at his feet and worship him when he visits them. The office of Teacher is hereditary. They believe in soothsaying and consult professional mediums who generally belong to the Halepáik caste. Of the sixteen Bráhman sacraments they observe seven, *Garbhádhan* or puberty, *Shimanti* or pregnancy, *Námakarana* or naming, *Chaula* or

shaving, *Upanayana* or thread-girding, *Viváha* or marriage, and *Shráddha* or funeral rites. On a day fixed by an astrologer, within a fortnight after a girl has come of age, the girl and her husband bathe in warm water and dressed in silk sit separately on low wooden stools on a spot carefully purified with cowdung. The family priest sits opposite them and kindles the sacred fire or *hom*. Gifts of money are made to Bráhmans, and the couple sit on a mat and are presented with clothes by their relations and friends. The whole ends in a dinner to women who alone are asked. A similar ceremony, except that a cup of medicine is given to the women, is performed on the seventh month of a woman's first pregnancy. After this the pregnant woman generally goes to her parents for her confinement, and is invited by relations and friends to feasts. Chetri women like other Hindus are confined either in an enclosed part of the veranda or in a separate lying-in room. On the sixth night after a birth they perform the *satti* worship which does not differ from that performed by the Maráthás. On the twelfth day the house people cowdung the floor of the house and swallow the five products of the cow, which they take from the hands of the family priest. After they are purified a *hom* or sacred fire is lighted. The priest spreads a little rice on a metal plate on which, with a piece of turmeric root, he writes the name of the child and in return for this is given money and provisions. The child is then called by its name, first by the eldest person in the house and then by the rest. Friends and neighbours are asked to attend, and are feasted. After the meal is over the child is laid in a cradle, while the women sing merry songs. Boys are shaved by the village barber and the children in the neighbourhood are treated to a meal. The boy is bathed in warm water and girt by the priest with the sacred thread. After the investiture he begs alms of the guests, and the money collected is given to the family priest, who distributes it to Bráhmans. Caste people are feasted. Girls are married before they come of age and boys between sixteen and twenty-five. Widow marriage is not allowed. When a match is proposed the village Joishi or astrologer, who is asked to see whether the match will prove lucky, comes to the houses of the bridegroom and the bride, and, after comparing their horoscopes fixes a time for the marriage. The ceremony lasts four days. In the morning of the day before the wedding five women from the bridegroom's house and five from the bride's visit the bride and the bridegroom in their houses and rub them with turmeric paste. On the first day the bridegroom, dressed in a waistcloth, a long white coat, and a headscarf, and wearing the marriage coronet, goes in procession with a knife, betel leaves, and a cocoanut in his hands to the bride's house. When he reaches the bride's house her father comes forward, washes his feet, and leads him into the booth where he sits on a bench, and is presented with clothes. A cloth curtain is then held in front of him by two men, the bride is led in, and the bride and bridegroom stand facing each other separated by the curtain. The priest repeats texts and, at the proper time the curtain is withdrawn, and the bridegroom and bride throw strings of flowers round each other's necks, and the parents of the bride pour water on their joined hands. Then the evil-averting strings called *kankandora* are tied round their hands and the bridegroom puts

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round the neck of the bride the lucky necklace, the sign of married life. Five large betelnuts are tied to the ends of the bridegroom's and bride's robes who sit side by side and have the ends of their robes tied together. Gifts of money are made to Bráhmans and caste people are feasted. Women sprinkle red rice on the brows of the pair and wave lighted lamps round them. The second and the third days pass in the bride's house in entertainments. On the fourth evening the bride and bridegroom, seated either in a palanquin or on horse or bullock-back, are taken to the village temple to bow to the god. On the fifth day the pair go in procession to the bridegroom's where a feast is given. This concludes the marriage ceremony. After death the body is bathed in cold water, dressed in a waistcloth, wrapped in a new cloth, and laid on the bier. While the women wail, four castemen start with the bier on their shoulders to the burning-ground. The chief mourner walks before the bier carrying fire in an earthen jar. On reaching the burning-ground the body is placed on the funeral pile which has been made ready by a Mhár or other low-caste man. The shroud is taken off and given with 2½d. (1½ *ans.*) and two pounds of rice to the Mhár. Logs of wood are piled over the body and the chief mourner sets fire to the pile. When the body is consumed the chief mourner offers the deceased cooked rice, and all except the mourners go to bathe in some pond or spring. When they have bathed they accompany the chief mourner to his house and retire to their homes. As soon as the body is removed from the house the widow is stripped of her nose and ear rings and the lucky necklace and glass bangles, but her head is not shaved. On the twelfth day after the death all the mourners shave their faces and swallow the five products of the cow. Crows are then fed and caste people feasted, and a feast is again given on every anniversary day. They have no hereditary headman but their disputes are settled by Lokáchári, a Shrivaisnav Bráhman, the deputy of Tátyáchári, their religious Teacher. He punishes minor offences with fine and refers cases of excommunication to the Teacher. They send their boys to school, but do not take to new pursuits.

Golaks.

Golaks, or ILLEGITIMATE BRÁHMANS, are found at Sonda in Sirsi where there is a large settlement of Havig Bráhmans. The Kánara Golaks are said to be Ránd-golaks, that is the illegitimate descendants of Bráhman widows. They are chiefly the children of Havig widows put out of caste for misbehaviour. They call themselves Golaks and consider the trading and warlike classes inferior to them. The Havigs officiate in their houses as their family priests, but do not eat with them. The men and women are middle-sized, fair, and regular featured. They speak Kánarese. In house, diet, dress, and daily life they do not differ from Havig Bráhmans. They are hardworking, thrifty, and well-behaved, but have a poor character for honesty. They are husbandmen, labourers, and traders, and are helped by their wives. They till gardens and fields, deal in rice and other grain, and work for hire as labourers. They are fairly off and free from debt. They rank as middle class Hindus above Padiárs and other courtezan classes. A household of five spends about 14s. (Rs. 7) a month. They have no separate family gods. Their chief deities are Vishnu,

Mahádev, Ganpati, and Durga. They keep all Hindu holidays, visit Hindu holy places, and employ Havig Bráhmans as priests. Their religious Teacher is the Smárt head of the Shringeri monastery. Their customs do not differ from those of the Havigs. They marry their girls between eight and twelve and their boys between sixteen and twenty. They do not admit fresh illegitimate children into their community. The heads of widows are shaved and their marriage is forbidden. They burn their dead and mourn ten days. Social disputes are settled by committees of the caste with the help of the priests. They send their boys to school and on the whole are well-to-do.

Kasa'is or **MUTTON BUTCHERS**, numbering fifty, are found at Santhalli and Belankeri in Sirsi. They are found both in towns and villages. They are said to have come from the Nizám's dominions. Their home tongue is a drawling Maráthi mixed with Kánarese and Hindustáni. They claim to be descendants of the Sun and to belong to the Kashyap and Kaundanya family stocks. Persons of the same stock do not intermarry. The names in common use among men are, Nágoji, Yellappa, Venkoji, and Parashurám; and among women, Tulji, Lakshmi, Ganga, Yamuna, and Sita. Their family goddess is Yellamma whose shrine is at Kulburga in the Nizám's country. They are wheat-coloured, tall, and strongly made, with well-cut features. They speak Hindustáni and Kánarese, but their home tongue is Maráthi. They live in rows of one-storied houses with mud walls and tiled roofs. Their furniture includes wooden blocks, cutting and chopping knives, low wooden stools, palm-leaf mats, metal pots, lamps, and wooden boxes. Their chief food is rice, wheat, millet, and *rági*, and they eat flesh, except beef and village pork, and fish, and drink liquor. They are moderate eaters and good cooks. Their dress is neat and tasteful. The men wear the waistcloth, the long coat, and the headscarf; and the women the robe without passing the skirt between the feet. The upper end is drawn over the head like a veil, and they wear a bodice with short sleeves and a back. They keep good clothes in store for holiday wear. The clothes are partly of Indian and partly of European make and are bought from local shopkeepers who bring them from the Belgaum and Dhárwár districts and from Bombay. They are fond of gay colours and the women of sweet-scented flowers. Both men and women wear ornaments like those worn by Bráhmans and other high Deccan castes. They are showy, hardworking, and hot-tempered, but orderly and sober. Their hereditary calling is that of sheep-butchers and some of them are excise-farmers. Women and boys under sixteen do nothing but house work. Their calling pays them well and some of them own land which they rent to husbandmen. Most are free from debt though their calling and marriage expenses often force them to borrow. They rank below Maráthás, Kunbis, and Hálvakkals, and above Mhárs, Mukris, and Uppars. The women rise early, sweep the house, and begin to make ready their first meal which is taken about eleven. The time between noon and sunset is spent in chatting and joking with their neighbours. After sunset

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they busy themselves in preparing the second meal which is served between eight and nine. The boys go to school and the men spend the whole day in their shops except when they come home to their midday meal. They are busy during most of the year, and seldom rest except on *Shivarātra* in February, on *Rām-navami* in April, and on other leading Bráhmaṇ holidays. A family of five spends about £1 (Rs. 10) a month; their furniture is worth £2 to £10 (Rs. 20-Rs. 100); their house £10 to £50 (Rs. 100-Rs. 500); and their marriage ceremonies cost £10 to £30 (Rs. 100-Rs. 300). They are a religious people, worshipping all Bráhmaṇ and village gods. Their family priest is a Havig Bráhmaṇ to whom they pay great respect, and they go on pilgrimage to Dharmsthal in South Kánara and to Chandragutti in Maisur, about fifteen miles south of Banavási. Their spiritual Teacher is the head of the Smárt monastery at Shringeri. They consider themselves impure for eleven days after a family birth or death, and are cleansed by the family priest on the twelfth day who gives them the five products of the cow, milk, curds, clarified butter, urine, and dung. Children are named and cradled on the twelfth day after birth. Boys are married between sixteen and twenty and girls between eight and sixteen. Polygamy is allowed and practised, but widow marriage is forbidden. A ceremony is performed when a girl comes of age. Their caste disputes are settled by an hereditary headman helped by a council of adult castemen. Offenders are punished by loss of caste for a time or for ever according to the gravity of the fault. They send their boys to school and are ready to take advantage of new openings.

Káthkaris.

Káthkaris or CATECHU-MAKERS, numbering 140 of whom 75 are males and 65 females, are found in Yellápur. According to their own account they came from the Konkán and still eat and marry with Konkán Káthkaris. Their family goddess is Mali whose shrine is in Goa, and their home tongue is Maráthi. Their surnames are Shinodkar, Kalvekar, Kingoli, Ágarvádkar, and Mitgávkar. People with the same surname do not intermarry. The names in common use among men are, Ramo, Yesu, Krishna, Lakshman, Gopál, Bhikaro, and Ganesh; and among women, Devki, Jánki, Párvati, Gauri, Yashoda, Lakshmi, and Shita. They are sturdy, middle-sized, and spare. Their home tongue is Maráthi mixed with a large number of Konkani words. They live in one-storied garden houses with mud walls and thatched roofs. Their diet consists of rice and *rági*, and they eat fish and flesh and drink liquor, being neither good cooks nor great eaters. The men wear the loincloth, a narrow waistcloth, a headscarf, and a shoulder-cloth or blanket; and the women the robe passing the skirt between the feet, and a bodice with short sleeves and a back. Both men and women keep good clothes in store for holiday use, and the women, in addition to the marriage nose-ring necklace and glass wristlets, wear earrings, nose-rings, necklaces, and wristlets of gold or of brass. They are hardworking, thrifty, and well-behaved, but not clean. Most are husbandmen and a few are unskilled labourers. The women help in the field work. They rent

land from the holders and generally get half of the produce. As labourers the men earn about 6d. (4 *ans.*) a day. They are fairly off; they have to borrow from their landlords at times, but are careful to pay what they owe. They rank with Bákads below Konknás, Maráthás, and Vakkals. Their daily life and their busy and slack seasons do not differ from those of other husbandmen. A family of five spends about 14s. (Rs. 7) a month. As a class they are religious. They worship all local goddesses and keep the ordinary holidays. Their religious Teacher is the head of the Smárt monastery at Shringeri in west Maisur. Their family priests are Havig Bráhmaus, and their special gods are Vithoba of Pandharpur and Mahábaleshvar of Gokarn. They hold themselves impure for ten days after a birth or after the death of a grown member of the family. They are purified by drinking water which has been touched by a Havig Bráhman. They employ Havig Bráhmaus to conduct their marriage ceremonies, which do not differ from those of Kunbis. They perform birth, puberty, and death ceremonies without the help of a Bráhman. Their hereditary headman or *budvant* settles all breaches of caste rules with the help of adult castemen. Their decisions are final and are enforced by fine. They do not send their children to school and do not take to new pursuits.

Vaddars or EARTH-DIGGERS, numbering about 3000, are found scattered over the whole district, except Honávar and Ankola. They are of Telugu origin and are believed to take their name from the word *oddu* to join from their occupation of joining stones in building.¹ The men's names in common use are, Parskya, Timma, Shattya, Hanma, Bashya; and the women's Timmi, Shetti, Yelli, Nági, and Chavdi. The names of their birth-places are sometimes used as surnames, and their family goddesses are Yellamma, Durgamma, and Shettiamma, whose shrines are said to be in Dhárwár. They have no subdivisions. Both men and women are dark and tall, and the men are muscular. Their home speech is Telugu, but they can talk Kánarese with strangers. They are a wandering unsettled tribe living in small huts of bamboo matting and thatched roofs on the borders of towns. Their every-day food is millet, bread, and currystuff or *chatni* pounded and mixed with sesamum oil. They eat flesh, including rats, monkeys, jackals; bears, and tigers, and drink country liquor. They eat the flesh of victims offered to all deities except Yellamma. The men wear short trousers to the knee, a woollen blanket, and a head-scarf. The women wear the robe hanging from the waist like a petticoat. They do not wear the bodice. They are honest and hard-working, but thoughtless, thriftless, and given to drink. Most are store-breakers and earth-workers, digging wells and ponds, and

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*Káthkaris.**Vaddars.*

¹ Vaddars are returned as numbering 115,000 in Maisur. Mr. Rice (I. 337) divides them into Boja Vaddas, Fattinávarus, Kallu Vaddas, Mannu Vaddas, and Bailu Vaddas. They have come from Telangan and Orissa. In 1800 Buchanan described the Maisur Vadarus (I. 312) as building dams and reservoirs, making roads, and trading in salt and grain. They called no priest to their marriages and performed no ceremony except that the bride and bridegroom together walked thrice round a stake.

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breaking road-metal. The women do as much work as the men and earn nearly as high wages. They move from place to place passing the rains where they find work. Their employment is fairly constant. A man and woman together earn about 1s. (8 *ans.*) a day which is generally paid in cash. They also tend cattle and sheep and the women work as grain-grinders and house-servants. In spite of their regular and well paid work their want of thrift and forethought keeps them poor. They are above the impure classes, and are touched by Bráhmans and other high class. Hindus who rank them between husbandmen and the impure classes. Men and women in the early morning take some *rági*-gruel and the remains of the last evening's supper and go to work about sunrise. They come back about eleven, dine and return to work at one, and stop for the day at six. They dine and sup on millet and pulse curry. A family of five spends about 16s. (Rs. 8) a month. Their religious Teacher is the head of the Shrivaishnav Bráhmans whose monastery is at Shriranga on the banks of the Káveri near Trichinopoly.¹ They generally wear the marks of Vishnu. Their favourite deities are Vishnu and the goddess Yellamma, whose chief shrine is at Ugragal in Dhárwár. They carry with them an image of Yellamma in the form of a woman and in her honour hold a yearly feast which lasts for three days. The ceremonies are performed by a man of their own caste.² The offerings consist of cocks, goats, fruit, spirits, and flowers, and the ceremony ends with a general feast to the whole community. The special dishes are mutton or chicken stew with millet bread and liquor. As the women are most useful workers, well-to-do Vaddars have two to eight wives whom they buy from people of their own caste of the neighbouring districts. The only check on the number of a Vaddar's wives is the expense of the marriage ceremony as the bridegroom has to give the bride's parents £3 (Rs. 30) and a hundred cocoanuts. Idle wives are divorced but may marry again. Girls are married between ten and fourteen and boys between fourteen and twenty. Widow marriage is allowed. Marriages take place at caste meetings. The ceremony consists of the bridegroom and bride walking thrice round a stake. A marriage costs about £5 (Rs. 50). On the wedding day and the day after, they feast the guests and present them with betel leaves and betelnuts. They either bury or burn their dead. Social disputes are settled by the decision of the majority of the castemen. They do not send their children to school or take to new pursuits; and as a class are poor.

BEGGARS.

Beggars included seven classes with a strength of 1504 of whom 808 were males and 696 females. Of these 231 (males 130, and females 101) were Dásas; 68 (males 39, females 29) Gidbudkás, Gidbidis, or Pinglis; 215 (males 121, females 94) Gosávis; 359 (males 437, females 422) Jogis; 26 (males 11, females 15) Kánplate Jogis; 89 (males 61, females 28) Gondhalis; and 16 (males 9, females 7) Thakars.

¹ The Trichinopoly Sri-ranga is known as Purva or the Eastern to distinguish it from the Paschim or Western Sri-ranga, that is Seringapatam in Maisur. Rice's Mysor, II, 266.

² Compare Buchanan's Mysor, I, 312.